# The Anti-Slavery Bugle.

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"NO UNION WITH SLAVEHOLDERS."

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# THE ANTI-SLAVERY BUGLE.

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# ANTI-SLAVERY BUGLE.

# CAMPBELLISM AND CHRISTIANITY.

scale, too busy to record much. Indeed, I thought devoured by the hideous reptile; or vainly strive to I would never trouble you to publish any thing quiet the crying of the infant victim, while the again from me, as I suppose all our friends are every priest places it in the burning arms of the heated day engaged as interestingly, and many times, more brazen divinity. Oh! ought we not to be thankful ten years ago," I have concluded to tell you a little so; and but little, comparitively, of what all are for the Bible? What else keeps us from being like about what I know of their doings. doing can of course be reported in the Bugle.—But the inhabitants of the Fegee Islands, where, as perhaps it may be duty for each to give an account Elder Kinsley teld us at campmeeting awhile since, where a congregation of this people meet. They

preacher, whose name was Everit or Erritt; the the Binla, we are enabled by a sort of chemical good in this region, and working an entire change man, I am told, preaches in the church with the use of a stave wait to change such victims, while in the sentiments of the people in regard to "Slavehighest spire, in Warren, Trumbull Co., O. He ne are killing them, so that without "baking," they ry, that foulest blot on our national policy." Ten said some objected to joining the Disciples, because of Alexander Campbell's pro-slavery sentiments.—
In reply, he urged that Mr. C. had a right to his objected to be one first quality Museavado or New Orleans, become first quality Museavado or New Orleans, years ago, at the time of their outery against this abomination, there was a third party organized in In reply, he urged that Mr. C. had a right to his quietly put into his coffee while taking his break-

spikes on the state of the stat

who are obliged to "spell out their way by the dim light of nature;" where mothers throw their infants to DEAR BROTHER: I have busy times on a small the monstererocadile, & stand calmly by and see them

that it is from this book alone that man can learn to receive and obey the commands of Jesus, as they right from wrong. They say they will obey Jesus' may appear when given in this New Translation.

And since it is but natural to conclude that the man, welcomed to the pulpit of Rev. Mr. Avery of Austinder must be allowed for the recliculous in certain

VERNON, Aug. 8th, 1853.

# ANTI-SLAVERY FRIENDS-IOWA.

MR. EDITOR: Having noticed in your paper an inquiry concerning the "Anti-Slavery Friends who withdrew from the Indiana Yearly Meeting, about

of himself sometimes, that all may be strengthened a chief slew two of his enemies and threw them inby finding that our fellow laborer has "fainted not." to a heated oven and baked, and then feasted upon still continuing to maintain their position with un-I went five miles, awhile since, to hear a Disciple them! How thankful we ought to be that, having flinehing determination. They are doing a great

It seems as though thorough unti-slavery is des-Still, that few shall compel the masses to do justice in rome manner and from some motive. There will always be political parties and religious seets following in the waker of and around public centiment, to gather up and staltify the half awakened sout.

Against them we shall have to labor, and in spite of them redeem our six cuest country.

Yours, with all who will labor for freedom, and

Yours, with all who will labor for freedom, and

book, in which his history is recorded. They say it. So he must of course hold himself in readiness It is refreshing, however, to know, that all the theaters. The observance of proprieties of draws and the course hold himself in readiness. The state of the s

Barker in the discussion with Mr. Hartzell. I wish the Executive Committee would publish them in cheap tract form, for gratuitous circulation. Five or ten thousand copies about he spread throughout the West this Fell. Five or ten thousand copies should be spread lesson; a forum, costrum, pulpit, press, all crying for liberty, and for the abeliation of all that degrades dishonors and enslaves the race.

sistence between the work of communication of the c

## From the Indiana From Domerco: WM. L. GARRISON.

And iron grates obstruct the orienter's gaze, And massive bolts may buffie bis design. And vigilant keepers watch his devious ways

"Before I close, I beg leave to describe an abo-litionist. St. Paul paints him to the life, al Tim, vi. 4, 5; "He is proud, knowing nothing, but dout-ing about questions and strifes of words, whereof black man have referred ut our lands